

# REPORT ON NATIVE PAPERS IN BENGAL

FOR THE  
Week ending the 15th September 1906.

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## I.—FOREIGN POLITICS.

THE *Roznama-i-Mukaddas Hablul Maleen* [Calcutta] of the 7th September says that, as it appears from the European papers

ROZNAME-I-MUKADDAS  
DAS HABLUL MALEEN  
Sept 7th, 1906.

Persian politics.

that in the art of surveying the Japanese excel the Europeans to such an extent that what the latter take a month to do is finished by them in a week, Persia had therefore better employ the Japanese in her Survey Department.

The same paper says that if Persia, in dealing with her neighbours, follows the example of Japan, there will be no rivalry left among them at all over Persia, neither shall Russia be able to play tricks in Baluchistan, and Persia will not have to take the trouble of saving herself from the grasp of that Power.

## II.—HOME ADMINISTRATION.

## (a)—Police.

2. After announcing that for want of evidence the European who was accused of having shot six Indians in connexion with the recent incidents at the railway workshop at Jamalpur, has been discharged, the *Sandhya*

SANDHYA,  
Sept. 6th, 1906.

The late shooting incident at Jamalpur.

[Calcutta] of the 6th September writes:—

The fact remains that in broad daylight, inside the workshop premises, six coolies were shot down. But who fired the shots is a mystery the police cannot unravel. There were many *feringhis* railway employes present at the time, who must have seen which amongst them it was that did the act. Offences where the *feringhis* are the perpetrators are rarely traced home to their authors. This acts as an encouragement to crime with a class of *feringhis*, and it is certainly a state of things which is discreditable to Government. What would European society and Government have said and done if it had been six Europeans who had been laid low with blows from a coolie's *lathi* in the present case? What are the police for if they cannot trace out the offenders even in cases like the present?

3. Referring to the native workmen's strike at Jamalpur, the *Hitvarta* [Calcutta] of the 9th September says that Aswini Babu, while on a visit to the place for the purpose

HITVARTA,  
Sept. 9th, 1906.

Aswini Babu at Jamalpur.

delivering a speech at a meeting of the Railway Union, was staying at the Government dak bungalow, where thousands of persons went to see him. A European Inspector of Police named Mr. MacMillan asked the Babu why so many persons came to see him. Getting no satisfactory reply, the Inspector left him in an angry mood, reminding the Babu that the bungalow belonged to the Government and no crowd should be collected there. The conduct of the Inspector shows that the police is siding with the Railway Company, at which the local Hindus and Muhammadans are very much dissatisfied.

4. The *Daily Hitavadi* [Calcutta] of the 7th September has received a report to the effect that recently when a meeting of the Railway Union was being held at Asansol under

DAILY HITAVADI  
Sept. 7th, 1906.

Railway incidents at Asansol.

the presidency of Mr. Aswini Kumar Banerji, a number of European railway servants came to the meeting with big sticks in their hands and danced and sang obscene songs for nearly one hour. The police did not interfere. It was with great difficulty that Babu Premtosh Basu succeeded in dissuading the assembly from using force against the barbarous rowdies.

Again, it is said that a European Police Inspector named MacMillan went to see Mr. Banerji in the bungalow in which he was staying, and took him to task for meeting large numbers of men in a bungalow that belonged to Government. The police has taken the side of the Railway Company. Great excitement prevails among the Hindus and Musalmans of the place.

5. Referring to the railway strike at Asansol, the *Daily Hitavadi* [Calcutta] of the 9th September says that the local Superintendent of Police, Mr. Ezekiel, admits that

DAILY HITAVADI,  
Sept. 9th, 1906.

The European railway servants at Asansol and the local police.

300 European railway servants are bent on causing a breach of the peace at the place. He has even gone so far as to say that if these white men actually take to committing violence, he will be unable to save the members of the Railway Union from their hands. The inability on the part of a Superintendent of Police to keep two or three hundred rowdies in



check does not bespeak efficiency and devotion to duty on his part. When the authorities apprehended a breach of the peace at Barisal, they harassed and persecuted the innocent inhabitants of the place with a posse of Gurkha soldiers. Why does not Mr. Ezekiel requisition soldiers for suppressing the white rowdies of Asansol? Are Gurkha soldiers and punitive police required only for oppressing black men?

**SANDHYA,**  
Sept. 7th, 1906.

6. The *Sandhya* [Calcutta] of the 7th September suggests that there is an intimate connexion between the recent cases of kidnapping in Calcutta and the sale of British goods, and it calls upon the public to act in concert to unravel the mystery in this connexion.

**HOWRAH HITVAISHI,**  
Sept. 8th, 1906.

The alleged kidnapping cases in Calcutta.

7. The *Howrah Hitvaishi* [Howrah] of the 8th September says that the case of Purna Chander Das against Upendra Nath Ghosh, a head-constable of police, which was pending in the court of Mr. Ballantyne, Deputy Magistrate of Howrah, has been compromised through the influence of the local zamindars and on Upendra Nath having apologised. But considering the gravity of Upendra Nath's offence, he should be punished departmentally, although he has escaped legal penalty.

**BIRBHUM VARTA,**  
Sept. 8th, 1906.

8. A correspondent writes to the *Birbhum Varta* [Birbhum] of the 8th September, alleging that the keeper of the pound in the village of Dighuli in the thana of Rampur Hat is in the habit of charging 10 annas per head of cattle impounded, instead of the 4 annas fixed by Government, and also of not giving the usual receipt for each animal released.

**HINDI BANGAVASI,**  
Sept. 9th, 1906.

9. Commenting on the arrest of the Editor of the *Sandhya* newspaper, two things strike the *Hindi Bangavasi* [Calcutta] of the 9th September as very strange: first, that a warrant should have been issued instead of a summons. This was probably due to the fact that the complainant in the case was a European and the court thought it proper to show him a favour. Secondly, that fifty constables with *lathis* should have been required to arrest the poor Editor of the *Sandhya*, who had no arms of any kind. The Editor is neither a murderer nor a dakaite or a rebel. Why, then, such a preparation to arrest him? It appears that the Government did not only mean to arrest but to disgrace him as well.

**HINDI BANGAVASI,**  
Sept. 10th, 1906.

10. The *Hindi Bangavasi* [Calcutta] of the 10th September, referring to the assault by the Marwari shopkeepers on the Bengalis who were passing through the streets of Barabazar shouting *Bande Mataram* on the 5th September, says that the police, instead of preventing the assault, helped the Marwaris in beating the Bengalis.

**HITVARTA,**  
Sept. 9th, 1906.

11. The *Hitvarta* [Calcutta] of the 9th September, while repeating the above, says that it is believed that the police were bribed for the purpose. Leaving aside the popular impression, the paper asks why the police failed to make any arrests.

**DAILY HITAVADI,**  
Sept. 7th, 1906.

There railway cases.  
railway cases:—

(b — Working of the Courts.

12. The *Daily Hitavadi* [Calcutta] of the 7th September makes the following notes on three

(1) The case against Raghunandan Ojha, booking-clerk of the Howrah station.—Raghunandan was charged with having cheated a number of passengers, and the cash in his charge was found to be short. Even if the primary charge of cheating were given up, the man ought to have been punished for the shortness of cash. But the Railway Company defended him for fear lest the newly engaged staff at Howrah should strike. We are, however, unable to make out why the High Court Sessions acquitted him.

(2) The case against Bipin Behari Modak.—He was charged with having poured nitric acid over the face of Babu Hari Charan Banarji, the head booking-clerk of the Howrah station. Bipin Behari's motive in committing the offence was alleged to have been to punish Babu Hari Charan for not joining the strikers. Bipin Behari said that he had not committed the offence, and that he was not a railway servant and had no connection with the strikers. He has been sentenced to undergo two years' rigorous imprisonment, a portion of



which, a period namely of three months, is to be spent in solitary imprisonment, and to pay a fine of Rs. 50. Is not the sentence too severe? The hurt done to Hari Charan Babu was not grievous, because, after having received the injury, he went to his office and did his day's work.

What opinion is the public likely to form on a comparison of the results of these two cases? Will they not think that the accused person in the first case was acquitted because he had helped the Railway Company at the time of the strike, whilst the accused person in the second case was heavily punished because he had assaulted a person at the instigation of strikers?

(3) *The case of murder against Mr. Smith of the Khurda station on the Bengal-Nagpur Railway.*—The European jury empanelled in the case returned a verdict of not guilty in spite of the Standing Counsel's statement to the effect that the plea of *alibi* which the defence had set up was not proved.

The Indians have much to learn from these three cases.

13. Referring to the Kharagpur railway outrage case in which Wood, a European railway servant, was charged with having outraged the modesty of a Madras girl named Suja, but who has been acquitted by Mr. Ransom the Sessions Judge of Midnapore, the *Basumati* [Calcutta] of the 8th September says:—

The result of the case has not at all astonished us. It has been as it was expected to be. It has more than once been proved that in the law-courts of the English and in the eye of English Judges the chastity of Indian women has no value. A white man violating the modesty of an Indian woman will never be punished.

The writer then draws a contrast between the above case and another case in which Mr. Beachcroft, the Additional Judge of Alipore, has sentenced two natives, Hari Mandal and Ismail Mandal, to ten years' rigorous imprisonment each for having outraged the modesty of a neighbour's wife. But, then, Mr. Ransom can say Wood is neither a Hindu like Hari Mandal nor a Musalman like Ismail Mandal. He is a Christian and, moreover, a *feringhi*.

14. The *Dacca Prakas* [Dacca] of the 9th September deprecates a suggestion which it says Government has under consideration to post elsewhere the Sub-Judge who has been temporarily stationed at Noakhali for about a year now. In its opinion, considering how the number of cases has been on the rise steadily for the past few years, a Sub-Judge should be permanently stationed here.

The same paper also writes that the manner in which the District Judge of Noakhali has begun to hear appeals is causing great hardship. Instead of fixing a particular day for the hearing of a particular suit, he imitates the practice at the High Court and puts up a list of cases to be heard in the month following, the oldest cases being taken up first. The parties have often to dance attendance at the courts for weeks before their cases come on. Is not this practice illegal?

15. With reference to the statement made in the columns of the *Englishman* newspaper to the effect that Mr. Justice Sale is likely to be succeeded on the High Court Bench at Calcutta by Mr. F. Peacock and that Mr. Justice Ghose's successor is to be a Barrister brought out from England, the *Daily Hitavadi* [Calcutta] of the 12th September suggests to Government the propriety of appointing a Musalman to one of the vacancies.

#### (d)—Education.

16. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 6th September writes that it has received information, which, however, it is unwilling to credit, that the Deputy Magistrate of Deoghur, who is also Secretary to the Deoghur School Committee, has issued an order prohibiting the teachers and students of that institution from attending *swadeshi* meetings.

17. The *Mihir-o-Sudhakar* [Calcutta] of the 7th September warmly praises Mr. P. Mukerji, Inspector of Schools, Presidency Division, and Secretary to the Central Text-Book Committee at Calcutta, as a just officer,

*BASUMATI,*  
Sept. 8th, 1906.

*DACCA PRAKAS,*  
Sept. 9th, 1906.

*DAILY HITAVADI,*  
Sept. 12th, 1906.

*SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,*  
Sept. 6th, 1906.

*MIHIR-O-SUDHAKAR,*  
Sept. 7th, 1906.



with whose impartiality Musalmans are highly pleased, and who is particularly careful to appoint Musalmans to offices under him, and whom, therefore, Musalmans will be glad to see filling a higher post with better opportunities of doing good to their community.

The paper then goes on to suggest to Mr. Mukerji that it would be a great encouragement to Musalmans and others generally if he uses his influence to get Munshi Mojammal Haq's book *Sahitya Siksha* fixed for the primary course.

The paper concludes by drawing Mr. Mukerji's attention to the hatred against Musalmans which fills the heart of a certain Hindu Deputy Inspector under him. This officer is alleged to be always anxious to see that Musalmans do not get in in any large numbers as Sub-Inspectors, but happily his efforts in this direction are frustrated by the impartiality and keenness of the Inspector. In the Jainagar Circle in the district of 24 Parganas Hindu influences predominate, all the schools and *pathshalas* in it being manned by Hindu pandits and *gurumohasays*. The Sub-Inspector of this circle, Maulvi Akbar Ali, advised the teachers of the *pathshalas* under him to be careful to see that their students did not join in the perverse *swadeshi* agitation. This annoyed the local Hindus, who, in revenge, got him accused of taking bribes from the *gurumohasays* of Tulsighata. An inquiry into the accusation by Tripura Babu, the Deputy Inspector of Schools, brought out that all the witnesses against the accused Sub-Inspector were some teachers who were all relatives of the teacher of the Tulsighata *pathshala*, the accuser. This suggests a conspiracy. Mr. Mukerji is now conducting the inquiry in person, and it is to be hoped that he will do justice and save a Musalman from falling a victim to the conspiracy of Hindus.

SOLTAN,  
Sept. 7th, 1906.

18. The *Soltan* [Calcutta] of the 7th September is of opinion that it is the system of instruction imparted in the Arabic Department which is responsible for the present lamentable condition of the Maulvis, who are the men to whom their society looks for guidance, and that until the system of instruction in the Arabic Department is reformed and until many necessary branches of knowledge are included in the course of study in that department, no progress is to be looked for from men trained in it.

DAILY HITAVADI,  
Sept. 8th, 1906.

19. The *Daily Hitavadi* [Calcutta] of the 8th September publishes a letter suggesting that, in view of the hard times now prevailing, the school authorities should consider the desirability of relaxing the usual custom of taking from their boys two months' fees together before the *Puja* vacation.

DAILY HITAVADI,  
Sept. 12th, 1906.

20. The *Daily Hitavadi* [Calcutta] of the 12th September writes that the 19th November next, which has been fixed as the day for the commencement of the B. L. Examination, is also the day on which the Musalman festival *Id-ul-Fitr* probably falls, and it is therefore desirable that the examination in question should be held on some other day better suited to the convenience of Musalman candidates.

(c)—Local Self-Government and Municipal Administration.

CHARU MIHIR,  
Sept. 4th, 1905.

21. The *Charu Mihir* [Mymensingh] of the 4th September says that while it is customary to hold a meeting of the District Board of Mymensingh every month, no such meeting was held in August last, and it is probable that none will be held in the current month of September also. In the meeting of July last a question was raised about the diary of the District Engineer. Is it for the purpose of avoiding a discussion of the matter by the present Board that its Chairman, who is also the District Magistrate, has postponed its meetings? It can be safely predicted that he will have some purpose of his served by the new Board.

AL PUNH,  
Sept. 6th, 1906.

22. *Al Punh* [Bankipur] of the 6th September says that in an extensive town like Patna there is only one place where the people go for recreation, viz., Mangal Tank, but unfortunately there are no arrangements for seats or lights there,



which causes great inconvenience to the public. The attention of the local Municipality is therefore drawn to the want in the hope that it will be removed soon. Only a few benches and lamps may be provided for the present.

(g)—*Railways and Communications, including Canals and Irrigation.*

23. A correspondent of the *Daily Hitavadi* [Calcutta] of the 5th September speaks of the inconvenience to which he was put on the 15th August last, when, intending to

DAILY HITAVADI,  
Sept. 5th, 1906.

*A railway complaint.* travel from Nayanpur to Shaestaganj, both stations on the Assam-Bengal Railway, and asking the booking-clerk at the former station for the necessary ticket, he was told that he could only have a ticket for the journey to Akhaura, where he would have to take out a fresh ticket for the rest of his journey and that it was not the practice to keep tickets for stations above Akhaura in stock at Nayanpur. And this, while the distance between Shaestaganj and Nayanpur is not more than 50 miles.

24. A correspondent writes to the same paper giving details of the cases of seven or eight station and assistant station masters who, it is alleged, have been dismissed or degraded for no fault of their own, by Mr. Scandalan, the District Traffic Superintendent at Chakradharpur, in the course of the six months he has been in his present office.

DAILY HITAVADI.

25. *Al Punch* [Bankipur] of the 6th September complains of the great irregularity in the arrivals and departures of the trains on the Bihar-Bakhtiarpur Light Railway, which fails to keep connexion with the

AL PUNCH,  
Sept. 6th, 1906.

*The Bihar and East Indian Railway.* East Indian Railway, causing great inconvenience to passengers travelling on these lines. Another complaint is that the Bombay mail stops at Bakhtiarpur for too short a time to enable the passengers to alight or to take their seats in the train.

26. The *Jyoti* [Chittagong] of the 6th September calls on Government to take prompt notice of rumours at Chittagong alleging the existence of corruption on a large scale amongst the railway employes in connexion with the providing of empty waggons at the double moorings to the traders for the despatch of Rangoon rice into the interior. It is said that an empty waggon cannot be had without the payment of a bribe of a guinea at least.

JYOTI,  
Sept. 6th, 1906.

27. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 6th September speaks of the inconvenience which the travelling public at Kalipahari feel in consequence of no passenger train touching at it all the eight hours between 1 P.M. to 9 P.M., and suggests that, to remedy this inconvenience, arrangements should be made for the No. 11-Up train touching here.

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Sept. 6th, 1906.

28. The *Sandhya* [Calcutta] of the 6th September writes that information has reached it that, with a very few exceptions, all the employes of the Railway Traffic Office at Asansol have struck work since the previous Wednesday. A similar strike is also reported to have occurred among the employes on the loop line, including the coolies.

SANDHYA,  
Sept. 6th, 1906.

*Alleged burning of the effigy of Babu S. N. Banerji at Asansol.*

29. The *Sandhya* [Calcutta] of the 12th September has the following:—

SANDHYA,  
Sept. 12th, 1906.

The *feringhis* at Asansol have burnt Surendra Babu's effigy to the accompaniment of music. The Hindu *Shastras* lay it down that in the case of a missing man, his sons may perform his *sradh* ceremony after burning his effigy. Surendra Babu has some leanings towards *feringhism*, but still his relations with the *feringhis* are not so intimate as those subsisting between a father and a son. Mark the impudence of these *belati* dogs of the railway. Surendra Babu has nothing to lose in this affair. The keenness of a piece of diamond gets blunted if it comes in contact with the horns of a sheep. The *feringhis* will not appreciate the worth of the diamond that Surendra Babu is.



HITAVADI,  
Sept. 7th, 1906.

30. Referring to the Kharagpur railway outrage case, the *Hitavadi* [Calcutta] of the 7th September says that quite a number of such cases have occurred at Kharagpur. It should be the special care of the authorities to bring the offenders in these cases to justice, otherwise it will be extremely unsafe for females to travel on the Bengal-Nagpur Railway. Strict orders should be issued to the police in this connexion.

HITVARTA,  
Sept. 9th, 1906.

31. Referring to the recent outrage on a Madrasi woman at the Kharagpur railway station on the Bengal-Nagpur Railway, the *Hitvarta* [Calcutta] of the 9th September observes that Government should issue special orders for finding out the offenders in such cases.

DAILY HITAVADI,  
Sept. 9th, 1906.

Appointment of guides on the  
Oudh and Rohilkhand Railway.

32. The *Daily Hitavadi* [Calcutta] of the 9th September writes as follows:—

Arrangements have been made by the authorities of the Oudh and Rohilkhand Railway to appoint guides and assistant guides on the line, and it has been resolved that these appointments should be given to Imperial Anglo-Indians only. Imperial Anglo-Indian youths who have studied up to the sixth standard in European schools will be eligible for the posts, but never a native of India, however high his education may be. It should be remembered that partiality alone will not improve the position of the worthless *feringhis*.

BIHAR BANDHU,  
Sept. 6th, 1906.

33. The *Bihar Bandhu* [Bankipur] of the 6th September invites the attention of the Government to the indifference of the superior officers of the Canal Department and consequent oppression of their subordinates on the poor raiyats in the following terms:—

Of the crops grown by the people for food, only paddy can be served by the canal during a drought. But disorder and confusion reigns supreme in the department at such times. The indifference of the superior officers encourages the high-handedness of their subordinates over the cultivators. When the people are crying for water to irrigate their land, the heart bleeds to contemplate the scene created by the officers with the object of having their palms greased. While the fields of lease-holders dry up, those who have obtained no lease at all get plenty of water. A pattadar who pays for 100 bighas of his land has practically only 50 bighas irrigated. On the other hand, the man without a lease manages through bribes to get all his 100 bighas served by the canal on paying for 50 bighas only. Driven by these acts of oppression, the cultivators are led to cut embankments and have to answer the charge of beating the overseers. A reference to the number of complaints at such times as shown in the Canal Department will fully bear out what is stated above. In every branch of the canal cases of the sort are numerous. The Government pays little attention to them. During famine it is this part of the country which supplies food to the people of the famine-stricken areas, but it is curious to note that the cultivators of this part who raise so much crop for such people are subjected to so much oppression without having a chance of being listened to. We therefore draw the attention of the Government to the working of this department.

(h)—General.

NADIA,  
Sept. 1st, 1906.

34. The *Nadia* [Krishnagar] of the 1st September speaks of the hardship inflicted on purchasers of opium at Krishnagar town by the fact that the single shop-keeper who deals in that commodity at that town has taken advantage of his monopoly to run up its price to 10 annas per *tola*, whereas the usual price of a *tola* at Calcutta, where there is no such monopoly, is 5½ or 6 annas.

CHARU MIHIR,  
Sept. 4th, 1906.

35. The *Charu Mihir* [Mymensingh] of the 4th September writes as follows:—

The anti-partition agitation. Mr. Hare, the new Lieutenant-Governor of Eastern Bengal and Assam, is not a fickle-minded and light-hearted man of uncontrolled tongue like Sir B. Fuller. He is well known to everybody as a man who is able to hold the balance of justice evenly in his hand. Every



wise and intelligent Englishman has, by this time, been able to make out the cause of the present agitation and discontent in the country, and is not likely to be misled by misrepresentations made by a certain section of the Anglo-Indian press, the real object of which in belauding Sir B. Fuller is to discredit the Bengalis, who have become an eyesore to it owing to their agitation having brought about the downfall of the late ruler of the new province. The Bengalis did not begin with any ill-feeling against Sir Bampfylde. The partition of Bengal had cast such a gloom over their hearts that they were unable to give a hearty welcome to him. This made him lose his temper and inaugurate a reign of despotism, oppression and illegality in Eastern Bengal. It is hoped that Mr. Hare will not fall into a similar mistake. Bengalis are by nature a meek and law-abiding people, and it can never please their hearts to do anything that may amount to not showing proper respect for their ruler. But the partition of Bengal has placed them in a very delicate and critical position. If they give addresses of welcome to the ruler of the new province, it will be interpreted by diplomats both in India and in England to mean their acceptance of the partition. They are, therefore, unable to give such addresses even to Mr. Hare, whom they honour and respect with all their heart. They must continue their anti-partition agitation in spite of official displeasure. Eastern Bengal and Western Bengal must work hand in hand in the struggle. It will be a pity if the latter falls back. Calcutta is still the most important centre of trade in this country, and we take this opportunity to remind our brethren of Western Bengal that if the sale of *belatee* articles is not obstructed there, and if such articles find a way to the marts of Eastern Bengal, the sin will lie on their heads.

36. The *Sanjivani* [Calcutta] of the 6th September protests against the decision of the Government to bear the cost of the defence of the case against Mr. Jack, Magistrate of Barisal, which is now pending in the court of Mr. J. N. Ray, Deputy Magistrate of Patuakhali.

SANJIVANI,  
Sept. 6th, 1906.

37. It is the opinion of the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 6th September that the dealers in rice are really oppressively forcing up prices in different parts of the country, and that Government interference is desirable for the protection of the interests of the masses in this matter.

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Sept. 6th, 1906.

38. The same paper calls on Government to stop the further export of rice from Calcutta, in view of the high prices of that food grain which are already ruling in the country.

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA.

39. The *Hitavadi* [Calcutta] of the 7th September writes as follows:—

HITAVADI  
Sept. 7th, 1906.

Mr. Morley's Budget speech. In his speech on the Indian Budget Mr. Morley has said, "great thoughts come from the heart, but they must go round by the head." This is no doubt highly philosophic. But activities of the head depend in a great measure on the attitude of the heart. This is illustrated by Mr. Morley's own words and actions. The thought of introducing reforms into the Government of India has come from his heart and he has made it go round by his head. But what conclusion has he arrived at after going through these processes? He has come to the conclusion that "you cannot transplant British institutions wholesale into India" and that personal and absolute rule is the form of government most suitable to this country. More than once has Lord Curzon given expression to these sentiments. But we thought that they were the outcome of his Imperial policy. Now, we see the great apostle of Liberalism, Mr. Morley, echoing the very same sentiments. We do not know what opportunities had either Lord Curzon or Mr. Morley to mix with Eastern people and on what authorities they base the above opinion. We are, nevertheless, sure that these sentiments are altogether wrong and erroneous. Japan has become great by following Western principles of government, and China and Persia are trying to introduce such principles into their respective administrations. We think that Mr. Morley's head has been turned by the sinister advice of Lord Curzon's followers in the India Office, so that the above sentiments have not come from his head, but from the heads of his counsellors.



Mr. Morley has not said on which line he will reform the Government of India, but the items of reform he has indicated are altogether worthless. The aim of every thoughtful ruler ought to be to advance along the path of self-government. But in Mr. Morley's opinion the Government of India should for ever remain personal and absolute. Mr. Morley admits that the Government of India has been very slow to recognise the rightful aspirations of the educated sons of India. But he has not spirit and courage enough to remedy this state of things. Even the *London Times* has admitted that it is wrong to suppose that the Indians are unfit for undertaking any administrative charge. The present attitude of the Government of India towards educated Indians is only aggravating discontent in the country. There is no want in India of men who, in ability and education, are much superior to the class of European officials who rule the country.

DAILY HITAVADI,  
Sept. 8th, 1906.

40. The *Daily Hitavadi* [Calcutta] of the 8th September writes that there are many proper grounds of complaint still rife in the working of the Bengal Secretariat Press.

The Bengal Secretariat Press. There is no accounting for Mr. Chalmers's whims, and he is always laying down new rules which prove fresh sources of oppression. Of late he has been insisting strangely enough on a change every month in the colour of the writing ink used. He has constituted a kind of council of 10 or 12 members, who cost 250 to 300 rupees per month in salaries. But nobody knows what work they engage themselves in. Compositors often have to suffer for lack of an adequate supply of types. Mr. Chalmers has certain faults, the publication of which in a newspaper will make it liable to a prosecution for defamation. He is a weak-minded officer, who month by month and week by week causes great pecuniary loss to Government by devising and getting printed forms which prove quite useless, and which, coming as they do in quick succession, hamper the Press employes in the steady and efficient discharge of their duties. Other Government offices have fixed forms which cannot be changed without Government orders. The absence of such fixity in the Press is a sore grievance to the clerks of the Press. In the month of February last, section-holders and other classes of Press employes employed on the piece-work system were admitted by order of the Government of India to privileges in the matter of leave, etc., similar to those of permanent hands. Since then over six months have elapsed, but the question of their pay still remains unsettled. The Press has also outgrown its present accommodation. The appointment of a Commission seems desirable to inquire into the entire question of the organisation of this Press.

DACCA PRAKAS,  
Sept. 9th, 1906.

41. The *Dacca Prakas* [Dacca] of the 9th September writes:—

The question of presenting addresses to Mr. Hare.

In what respect had Sir B. Fuller offended us that we refused to bow our heads to him as Lieutenant-Governor of Eastern Bengal? Has the reason for which Sir B. Fuller from the very beginning was not well received by the people of Eastern Bengal ceased to operate with the accession of Mr. Hare to office? It is said by some that Sir B. Fuller was not given addresses and welcomes because it was then hoped that the partition would be annulled. One in his sober senses refuses to believe that men who are known to the public for their intelligence and wisdom can resort to a strange argument like this. It was beyond our conception that cool-headed men could expect that a measure which had been carried out by a Governor-General and had received the assent of the King himself through a Secretary of State could be set aside in consequence of a momentary agitation. It is hard to desist from laughing at the use of arguments like these. If the British Government were so weak or so easily terrified, we would have nothing to be anxious for in the future. Our leaders may be content with resort to arguments of this nature. But the sentiments of the community at large are widely different. They realise that the awakening which has come before them has for its end the strengthening of the powers of the people—a movement the success of which, though it will come not in a few years or decades, is sure to come as the result of a steady and persevering application. They are prepared therefore to be discouraged by the failure which has attended their efforts in the last ten months. The leaders talk of bowing their heads to the head of divided Bengal for the sake of their individual interests, while refusing to recognize the partition. This is talk suited only to the mouth of a child. Acknowledge



all or nothing--this is the really manly attitude to take up. Anyhow, the proposal to present an address to Mr. Hare has no popular sympathy behind it, whatever some of the leaders might say. The vow which the Bengalis have taken up is not to be broken so easily. If an address is to be presented at all, let it be in the name of the leaders and not in the name of the people at large. If the present leaders cannot make unselfish use of the trust reposed in them by their countrymen, they should make room for others who can.

42. The *Daily Hitavadi* [Calcutta] of the 10th September writes as follows under the heading "Government by traders" :—

DAILY HITAVADI.  
Sept. 10th, 1906.

The form of English rule which by comparison we could differentiate from Russian rule no longer exists; the form of British administration of justice, in comparison with which the dispensation of justice by Kazis came in for our censure, no longer exists; the British courts of justice which at one time were believed by the people to be above all partiality are no longer honest and impartial as before. As a nation the English may be the possessors of innumerable good qualities, but the glory of the English name has been tarnished by the haughtiness of a few Englishmen who come out to rule India. Most Englishmen sojourning in India have trampled upon equality, justice and conscientiousness. The appearance of a number of malignant comets in the sky of India's destiny has deprived India of all those peculiar qualities which differentiated her from other countries.

The Englishman no longer possesses the form in which he first appeared before the Indian's gaze. The Englishman no longer speaks the language that he first spoke in India. In fact, like a creature capable of assuming various forms and of speaking many languages, the Englishman is now concealing his true self. Yet in these days of *swadeshi* agitation his true self, both external and internal, is not unknown to any Indian. The English belong to the group of nations whose early histories are full of stories of men roaming about in the forest, who have always been the worshippers of brute force; who play at balls with their kings' heads, and whose hearts have become hardened by repeated strokes of weapons. Though with the spread of their commerce and with the increase of their brute strength the English have made themselves known as a civilised people possessed of human sympathies, the Indians have failed to find any longer proofs of either their civilisation or of their humanity. Most people now say that though the English are fair in their external appearance, they are internally full of impurities. You may bedeck a crow's beak with gold, its feet with jewels and its wings with pearl. That will not make the crow a gander, but it will remain the selfsame crow that it was before being so bedecked. So it is their conduct which has made the English well known to everybody.

It is not that the English were never guilty of partiality before the days of the *swadeshi* agitation. Whenever the black and the white came together, the beauty of the white colour very often fascinated the Englishman and he acted in an unkingly fashion. There have been occasions when the Englishman has shown himself as most irreligious inside a temple of God, has favoured the wicked and oppressed the good, has made a display of his kingly power with the aid of the sword and the regulation *lathi*. The Indian has submitted to all oppression and all ill-treatment, and has all along looked upon the Englishman as his king. But there is a limit to everything. Recently a number of officials and a number of Anglo-Indian newspapers have been compelling the Indian to transgress the limits of politeness and submission to authority. The effect of all this will be very bad, indeed.

What have the officials not done to suppress the *swadeshi* agitation, on the empty plea that the agitation is only defiance of authority under another name? The regulation *lathi*, the bayonet, imprisonment, threat of transportation, which of these weapons of suppressing the agitation did they leave unused? It is simply unbearable to these officials that the Indians should themselves manufacture all articles they require in their daily life, or that they should not eat or use articles the eating or use of which goes against their religion. The privileges which were conferred on the Indians by the late Queen's Proclamation, the instructions Her Majesty gave to the English officials regarding the government of India, the pledges by which she bound herself have all



remained a dead letter since her death, the actions of the Government not in the least corresponding to those promises and pledges. Does this redound to the credit of the civilised English people?

We admit that the *swadeshi* agitation has struck a blow at the interests of English merchants; that the large profits they used to make every year by duping the Indians have been very much reduced. But why should this make the rulers uneasy? The Indians have never proved rude and have never shown disrespect to the authority of the King, and have never disobeyed his orders. Why, then, should the King be anxious for the merchants? Napoleon once said,—the English are a nation of shopkeepers; they understand trade; what do they know of governing a country? In this day of civilisation, is it the object of Englishmen to prove the truth of this saying?

Not only in the *swadeshi* agitation but even in the recent strike of the East Indian Railway employes, brought about by legitimate means and for the redress of just grievances, Government has been unable to show itself free from bias. The Railway Company are nothing but traders; and to keep their interests intact, Government has been by various indirect means helping them, to the injury of the railway employes, who are the Government's subjects. And now, at last, it has openly taken up the cause of the Railway Company. The public still remember the two Howrah cases. In one of them, Raghu Nandan Ojha, a booking-clerk, took from a passenger more than the fare due, and yet a deficit was found in the Company's cash. In spite of this double offence, he was acquitted by the law-court. In the other case, a youth named Bipin Behari Modak was charged with throwing nitric acid on the head parcel clerk of Howrah. The latter's injury was not at all serious, yet the Joint Magistrate of Howrah sentenced Bipin Behari to two years' imprisonment and a fine of fifty rupees, three months of the period of imprisonment to be spent in solitary confinement. Bipin Behari, even if really guilty, had to suffer for a trifling offence a punishment which is considered heavy for one who stabs another, for one who causes another's spleen to burst, and which is never inflicted on a European culprit for the most serious offence. On the other hand, one Smith of Kharagpur, who was arrested on the charge of murder, was acquitted after trial. The other day the District Superintendent of Police, Asansol, saw Mr. A. C. Banerji, one of the leaders of the Railway Union, and told him that unless he left Asansol, he might be killed by the European and Eurasian employes of the railway, who were infuriated, and that the police would not be able to protect him. Bravo for British rule! The two Eurasians who had fired on the coolies at Jamalpur were not arrested by the police. And now it is said that attempts are being made to hush up the case. This shows to what wrong and irreligious acts the English can stoop to save their trade.

The *Englishman* newspaper has invented a "Sonar Bangala (Golden Bengal) Society" for getting the leaders of the *swadeshi* agitation into trouble, and says that the Bengalis have formed a secret society and are conspiring to drown the English in the Ganges. The *Pioneer*, agreeing with this view, says that it has become necessary, as in the time of the sepoy mutiny, to open fire on the Bengalis. The truth is that a blow struck at the interests of the merchants has made the entire community run mad, and has made even the rulers spurn at justice and godliness and turn enemies to their subjects. If the principal aim of the English is to keep their trade and commerce intact, then it is needless to say that anarchy is sure to prevail in India, and the effects of government by shop-keepers will soon make their appearance there. We are well-wishers of the British Government, and we therefore repeatedly warn it that it will not be well for the Sovereign to ruin his subjects, to introduce injustice where justice reigned supreme, to encourage ungodliness in a country of godliness, and to promote brutality in the land of manliness. Do not the authorities see that where peace reigned before, the fire of disquiet is being gradually kindled?

HITVARTA,  
Sept. 9th, 1906.

43. The *Hitvarta* [Calcutta] of the 9th September has the following under the heading "Oppression at Deoghur":—

A correspondent writes to us from Deoghur that the Subdivisional Officer of the place has been committing oppression on the people for a number of years. During the *Sivratri* fair the shop-keepers had to hold their shops at Minabazar under the orders of that officer, but the



Lieutenant-Governor cancelled that order at the request of the people. Our lord has now hit upon a new plan involving loss to the people. A circular was issued the other day to the effect that shop-keepers will not be required to quit their place during a fair, but that in portions of the town which are densely populated, people and conveyances should not gather in large numbers. The roads have been fenced with *tattis*, thus preventing access to the shops behind them. The shop-keepers will thus have to bear the same loss which they had to do by removing the shops to the Minabazar. The attention of His Honour the Lieutenant-Governor is therefore invited to this complaint, and it is hoped that the Deputy Commissioner will save the people from the oppression of the Subdivisional Officer.

### III.—LEGISLATION.

44. The *Sanjivani* [Calcutta] of the 6th September notes that in the last meeting of the Imperial Legislative Council two Bills relating to excise and to agricultural banks were passed in four minutes.

SANJIVANI,  
Sep. 6th, 1906.

45. The recent arrest of the Editor of the *Sandhya* newspaper in Calcutta under a warrant on a charge of defamation issued by a Deputy Magistrate at Rajshahi furnishes the *Daily Hitavadi* [Calcutta] of the 8th September with an opportunity of pointing out the hardship of the present law on the subject, which allows of a newspaper being prosecuted at any inconvenient distance from its place of publication and also of questioning the desirability of defamation being counted as a criminal offence at all. It is suggested that damages obtained in a civil court are the fittest punishment for this offence.

DAILY HITAVADI,  
Sept. 8th, 1906.

### IV.—NATIVE STATES.

46. A correspondent of the *Bharat Mitra* [Calcutta] of the 8th September speaks of the excellent measures adopted by His Highness the Maharaja of Bundi (Rajputana) which have converted the present famine year into one of plenty, and says that the example set by His Highness is worthy of being followed by other Native Chiefs if not by an alien Government. The measures are (1) stopping the export of grain, (2) storage of the water of the Jitsagar tank for use during a season of drought, and (3) remission of dues for water supplied from the Jitsagar tank.

BHARAT MITRA,  
Sept. 8th, 1906.

47. The *Swades* [Calcutta] of the 10th September is convinced of the extreme desirability of a Council of Indian Princes being constituted which can act as a court of justice to deal with cases like those of Baroda, Bharutpur, and Panna, which may arise from time to time. After pointing out that such a Council of Princes would have its parallel in the Witenagemot in ancient England and in the Bundesrath in modern Germany, the paper suggests that Britain might imitate the position of Prussia on the Bundesrath and insist on keeping on the proposed Indian Council a majority of British nominees, in keeping with the superior predominance of herself to that of the Princes in the country. Why will not a Council constituted even on these lines in time come to occupy in the Indian polity a position analogous to that of the Bundesrath in the German system of government? It is not that no resemblance can be found in any respect between the German and the Indian Empires. And the incident of the trial by Judhistir of the Chedi king Sisupal at the *Rajsuya Sabha* suggests an interesting model in the past of India itself which may be copied in the present with advantage.

SWADES,  
Sept. 10th, 1906.

### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

48. The *Charu Mihir* [Mymensingh] of the 4th September reports steady aggravation of distress in the Mymensingh district. The sale of jute has brought some money into the hands of cultivators. But the condition of middle

CHARU MIHIR,  
Sept. 4th, 1906.



class people is most miserable. Every article of food has become abnormally dear. Now that distress prevails all over Bengal, public charity is altogether unable to meet the demands of the situation. Government has not yet spent a single pice of its revenue in relief of the distress. It has, moreover, given the charge of the work of giving relief out of the Famine Fund, a fund inaugurated and maintained by public subscription, to the police instead of to local representative Associations.

KASIPUR NIVASI,  
Sept. 5th, 1906.

49. The *Kasipur Nivasi* [Barisal] of the 5th September writes that the local price of rice is still gradually on the rise. The prices of rice in Backergunge. The outturn of the *aus* crop has been very poor and has not produced any appreciable effect on the matter of lowering the prices. The prospects of betelnut and cocoanut also are not very hopeful. Thefts are frequent, and many poor and middle class men cannot afford two meals a day. Burma rice ought to be imported if death by starvation on a large scale is to be avoided.

MEDINI BANDHAY,  
Sept. 5th, 1906.

50. The *Medini Bandhav* [Midnapore] of the 5th September writes that at Midnapore on the previous Friday, rice sold at 6½ seers per rupee (a seer being taken at 80 tolas). The prices of rice at Midnapore. Since Saturday the price of coarse rice has been 7½ seers per rupee (current weight). The pinch of scarcity is being most severely felt not only by the poorer classes, but also by a large portion of the middle class population.

PABNA HITAVADI,  
Sept. 5th, 1906.

51. The *Pabna Hitavadi* [Pabna] of the 5th September writes that a sudden flooding of the Padma and the Jamuna has placed the district of Pabna from one end of it to the other under water. The *aus* paddy crop and the jute crop have been largely destroyed. Unspeakable misery prevails. The price of rice is still going up. Flood and the crops in Pabna.

DAILY HITAVADI,  
Sept. 5th, 1906.

52. The *Daily Hitavadi* [Calcutta] of the 5th September has received information of prevalence of acute scarcity of food in the villages to the south of Calcutta. The grain riots which have recently taken place at Kharda, etc., should afford an indication to Government of the imminent necessity of taking relief measures. Alleged scarcity near Calcutta.

DAILY HITAVADI,

53. The same paper publishes a letter reporting that acute famine conditions prevail at Khari Bardri, Madpur, Kasinagar, Kalikapur and 20 other villages in the Mathurapur thana in the district of 24 Parganas. *Galan* rice is selling at 7 to 8 seers per rupee. Immediate measures of relief are necessary. Reported famine in the 24 Parganas.

DAILY HITAVADI.

54. The same paper publishes a letter speaking of the severe scarcity of food which is being felt at Baharbania, Chapra-khali, Arangghata, Matbari, and 15 or 16 other villages in the Morganj thana in the Bagerhat subdivision of Khulna. Reported scarcity in Khulna.

AL PUNCH,  
Sept. 6th, 1906.

55. *Al Punch* [Bankipur] of the 6th September learns that a number of poor people of Patna mean to approach the Collector for relief, and hopes that that kind officer will lose no time in opening the necessary relief works. Famine in Patna.

BIHAR BANDHU,  
Sept. 6th, 1906.

56. Referring to the distress caused by the floods in Darohanga, Muzaffarpur and Shahabad, and the scarcity prevailing in Bihar, in all the districts of which rice is selling at 8 seers for a rupee, the *Bihar Bandhu* [Bankipur] of the 6th September says that almost all sorts of grain, whether coarse or fine, are selling at approximately the same rate, the difference being from a quarter to two quarter seers in a rupee. The Government is not furnished with a correct report. The reporting choudhuris themselves sell the grain two seers below the rate they report to the Government. No sifting enquiry is made by the Government. Grain is not being received nowadays in the market or the *golas*. Shopkeepers who have stored grain for sale have stopped further sales to the public. They have been anxiously waiting for the opportunity when they may sell one seer for a rupee. It behoves the District Magistrates to pay more attention to this matter. The steady rise in the price of grain and the general excitement caused thereby amongst the people may lead to disastrous consequences, if not properly attended to. Scarcity in Bihar.



57. The *Sanjivani* [Calcutta] of the 6th September reports prevalence of severe distress in Dacca. Rice is selling at 10 or 10½ seers per rupee. People are living on vegetables and leaves of trees. Government is giving no relief.

SANJIVANI,  
Sept. 6th, 1906.

58. The *Sanjivani* [Calcutta] of the 6th September reports occurrences of grain-riots at the following places:—

SANJIVANI.

Jhalakathi (Backergunge), Nalchhiti (Backergunge), Nabagram (Jhalakathi), Kharagpur (Midnapore), Kharda (24-Parganas).

59. In a letter published in the same paper, Babu Aswini Kumar Datta says that there is actual deficiency in the supply of rice in the Backergunge district, so much so that in many *hats* it cannot be procured at any price. Want of cloths has aggravated the sufferings of the famine-stricken people. Even women are wearing leaves of trees.

SANJIVANI.

#### VI.—MISCELLANEOUS.

60. The *Medini Bandhav* [Midnapore] of the 5th September speaks of the contrast between the present political situations in Persia and India, respectively. The former, though with a semi-civilised population and a semi-civilised Sovereign, is about to enjoy the great boon of constitutional government, while the latter, after a rule of 150 years under a so-called civilised Power, has still a system of government from all share in which the people are excluded with a growing rather than lessening rigidity.

MEDINI BANDHAV,  
Sept. 5th, 1906.

61. Referring to the question as to whether the Bengalis should again petition the Government for rescission of the partition of Bengal in spite of the fact that one such petition has already been rejected by it, the same paper declares itself in favour of petitioning the Government in the matter, and says that when the English are the rulers of the country and when the people of the country cannot do without the help of the Government in most matters, it is foolish to say that it will be derogatory to the honour of the Bengalis to petition it again because a similar petition has been rejected before. The British Government is a constitutional Government. It is therefore believed that if the Government is petitioned with sound reasoning and arguments, there is every possibility of its rescinding the partition.

SANJIVANI,  
Sept. 6th, 1906.

62. The same paper publishes reports of meetings held at the following places in which Musalmans expressed jubilation at Sir B. Fuller's resignation:—

SANJIVANI.

Madhupura, Alingarh, Bapta, Gazipura. All in Bhola.

63. *Al Punch* [Bankipur] of the 6th September having learnt of some students assaulting their host at a marriage feast for the latter's using some foreign articles and in telling them that he was a faithful subject of the Government, considers their conduct rebellious, and tells the Bengalis to give up these pranks, otherwise the consequences would be serious. If they are really in favour of *swadeshi*, they should adopt quieter methods of work, and then the Government itself would help and support them.

AL PUNCH,  
Sept. 6th, 1906.

In another place the same paper has an article headed "The Bengali agitation and its consequences."

The paper says that in spite of the rebellious conduct of these eaters of rotten fish they are very well off in carrying away the loaves and fishes of Government appointments, while the Musalmans have, notwithstanding their expressions of loyalty, flattery and good-will, been left in the cold. Although there were so many able candidates, not a single Musalman has been appointed to the Bench of the High Court. The Musalmans expected some good from the circular of that just Lieutenant Governor, Sir Bampfylde Fuller, but before it was given effect to, the fish-eaters and the bare heads (meaning Bengalis) raised such a hue and cry that there is no likelihood of the Musalmans deriving any benefit from it. So far the Musalmans had to remain contented with a few Sub-Inspecterships of Police and ministerial appointments. They, however, hope that since the Registration Department has been lately organised, some Musalmans may fairly get the newly created posts.



SANJIVANI,  
Sept. 6th, 1906.

64. The *Sanjivani* [Calcutta] of the 6th September says that in a meeting of the Dundee Chamber of Commerce Sir Andrew Fraser advised the merchants of Scotland to monopolise the jute trade of Bengal and to purchase the commodity directly from cultivators and not from native middlemen. The Lieutenant-Governor of Bengal is trying to wrest the jute trade of Bengal out of the hands of the Bengalis and give it to Scotchmen!

SANJIVANI.

65. The *Sanjivani* [Calcutta] of the 6th September says that recently on one day when a procession of Bengali boys was passing through Barabazar, they were assaulted by a number of Marwaris with the help of the police. The writer urges the Bengali public to boycott Marwari shops for this offence on their part.

SOLTAN,  
Sept. 7th, 1906.

66. The *Soltan* [Calcutta] of the 7th September writes how on the 25th August last, a party of newly appointed kanungoes, while engaged in learning survey-work at the Rauma maidan at Dacca, were foully abused by a European employé of the Bank of Bengal, who was driving his carriage near by, and who was apprehensive of his horse getting frightened at the movements of one of the kanungoes named Lal-mohan Babu, an M. A., who was at the time engaged in changing the position of a chain, and in commenting on the incident remarks that until Indians learn like Professor Syamakanta to make the faces of Europeans bloody with their blows, no unfailing preventive of incidents of this kind will be discovered.

ROSNAMA-I-MUKAD-  
AS HABUL MATEEN.  
Sept. 7th, 1906.

67. The *Rosnama-i-Mukaddas Habul Mateen* [Calcutta] of the 7th September advises the Shias and Sunnis of Lucknow not to exhaust their energy and wealth in quarreling with each other over insignificant matters, and warns them that by doing so they would bring ruin on themselves and their children to the advantage of other people.

HITAVADI,  
Sept. 7th, 1906.

68. The *Hitavadi* [Calcutta] of the 7th September writes that present-day Englishmen have become too fond of prestige. It is a passion which often betrays them into the most surprising acts of injustice. They are always afraid lest anybody should think them weak, and they do not realise that it is by trying to hide their weakness that they are most betraying weakness. The attitude of England in what is known as the North Sea outrage during the late war shows that she insists on the maintenance of prestige only with weaker parties. England should remember that in these days of twentieth century civilisation, prestige cannot be forced at the sword's point.

DAILY HITAVADI,  
Sept. 8th, 1906.

69. With reference to the articles on "Golden Bengal" which have appeared in recent issues of the *Englishman* newspaper of Calcutta, the *Daily Hitavadi* [Calcutta] of the 8th September writes that it firmly believes that a society of this name has no existence anywhere in the world except in the imagination of its contemporary; but that, considering the scare which is being sought to be made out of it, an official inquiry seems called for to sift the matter to the bottom.

HITVARTA,  
Sept. 9th, 1906.

70. In criticizing the articles headed "Golden India" published in the *Pioneer* and the *Englishman*, the *Hitvarta* [Calcutta] of the 9th September considers the Editors of the two papers fit to be sent to the Lunatic Asylum. Both of them think that for any dreams that they dream the Indian leaders are bound to furnish an explanation, but they must know that the leaders are not the slaves of their (Editors') ancestors (a sort of abuse). One should pay no heed to the remarks of these papers, but there is fear of such writings of these mean fellows creating bad blood between the Indians and the English. It is for this reason that we urge on the Government to make an enquiry and to punish any one whom they find guilty of being a rebel; otherwise to expel from the country these pests (thorns) of society who originate such rumours, after giving them a shoe-beating.



71. The following is a translation of the song prepared for being sung by the *Swadeshi Sampradaya* party of Bhowanipur at the Bhagalpur meeting:—

*Swadeshi songs.*

HITVARTA.

To punish the demons Chand and Nund (the demons of the mythological times killed by Kali) incarnate, O mother! in this Kali (iron) age. See her great deceptive body and cut it to pieces.

I am dying of fear. O Durga, remove my fear. The whole world is at present trampled down by these demons.

Mother, awake. Don't delay in destroying our misery in this age. Assuming the form thou didst to kill Raktbij (another demon), come, mother, relieve us of pain and fear. This earth is now trembling and shedding tears for the dread of Shumbh and Nishumbh which has spread over it, mother! Extending your ten arms in all the ten directions relieve this earth of its burden by killing Mahishasur, O mother of the Universe! Come down once more upon this earth in the form you assumed then, and utter the words wait, wait, you wretched mean fellow.

So that, being rid of all troubles, we may worship your inaccessible feet again.

Whether I live or die, I shall, O brother, utter the words '*Bande Mataram*.' When at the last moment I shall be shutting my eyes in sleep, being caught in Shuta's trap, then, O mother, you will lift me up in your lap, extending your arms by virtue of *Bande Mataram*. Let any one kick me if he likes. To me honour and disgrace mean the same thing. If I suffer only to relieve my mother of her distress, I may become one day a brave hero.

I shall no longer fear to see a red turban and a black coat (alluding to the police uniforms); even if they send me by force to jail, I shall be worshipping my mother's feet undeterred.

I am not the son of my mother who would forget her through fear. Bloodshed will infuse more spirit in me. Who would run away, leaving his mother alone?

Bearing lashes and even imprisonment, and while ascending the steps of the execution frame with a halter round my neck, I shall consider myself very fortunate in suffering all pain and slanders for the sake of my mother. Where is the fear of slanders for a man uttering the name of mother, who provided us with food and water and on whose lap we enjoyed so much happiness?—Visharad (author's poetic name) says, after holding up his arms, "Where is the enjoyment of pleasure without previously suffering pain? This humble self is ready to suffer. Repeat the word *Bande Mataram* (Hail, mother)."

72. The *Dacca Gazette* [Dacca] of the 10th September writes that the flame which Sir Bampfylde Fuller lighted up is still burning fiercely. Mr. Hare is waiting for it slightly to abate before leaving Shillong and starting

DACCA GAZETTE,  
Sept. 10th, 1906.

The present political situation in the two Bengals.

on his tour. His Honour evidently believes that for lack of fuel the fire will soon die out.

Not only in the matter of the boycott, but also in those of giving addresses, soliciting favours from Government, entering the Legislative Councils, one policy, one aim, and one determination should animate the people of both the Bengals if good feeling between them is to be maintained. But it must be admitted with regret that in Western Bengal this is not always remembered. Otherwise the leaders of public opinion in the Presidency Division would not have shown the eagerness that they are doing to get into the Bengal Council. The leaders at Calcutta must cease attempting to ride two horses at one and the same time. Otherwise Eastern Bengal will decide for itself what it should do.

73. The same paper writes as follows in English:—

DACCA GAZETTE.

"India and her salvation."

Thanks to the author of the partition of Bengal and thanks to the inaugurator of the policy of oppression and repression in the severed districts, the *swadeshi* movement has turned out to be an unqualified success. To the former the movement owes its very existence, and to the latter its development and unprecedented success within so short a space of time. Having received the first spark of light from Lord Curzon and having been regularly fanned from



day to day by his faithful lieutenant, our self-styled Shaista Khan, the movement has burst into a sudden blaze, striking terror into the hearts of the entire mercantile community of Europe. Unlike all others, this movement is not confined to any particular locality or to any particular section of the community. Indeed, it has become so universal and popular as was never dreamt of even by its warmest enthusiasts when it was first conceived.

With this dawn of a new era, a great change has come over the country, the old order of things has changed, yielding place to new. The Indian people are no longer willing to look up to Government or to anybody else for the regeneration of their mother-country, but they are bent upon working out her salvation without any extraneous help. To keep pace with this changed order of things—to march with the progress of the times—the ways and means hitherto adopted for the purpose should, as a matter of course, undergo a thorough change, or the desired end will not be attained. So we would ask our leaders to take time by the forelock and so shape their line of conduct that it may adapt itself to the circumstances of the occasion. With the eye-opener of the *swadeshi* movement before them, they will be sadly wanting in prudence and foresight if they do not make the best use of the opportunities offered them for the purpose.

The Indian National Congress is the central political body of the entire Indian nation, the Provincial Conferences being local bodies. This is the central institution for the political education of the country. Our leaders would do well to make it popular and acceptable to the masses in the light of the *swadeshi* movement. Unless and until our leaders can get the whole nation initiated into the mysteries of this grand national assembly, unless and until they can get the entire Indian nation to duly appreciate it and participate in its deliberations with the zeal and ardour of its pioneers, its aims and aspirations will never be so fully realised as in the case of the *swadeshi* movement. This movement from its very inception has not been confined to the educated classes alone, but it has carried, in its vast sweep, the masses as well along with it. So we have the satisfaction of witnessing such a happy consummation in so short a time. Had the masses kept themselves aloof from the movement, as they have hitherto done from the Congress, the success of *swadeshi* would not have been so rapid, so spontaneous. Now, what lesson can we derive from this strange phenomenon? The lower classes of India, who are for the most part illiterate, would not have thrown their whole heart into the movement if they could not perceive that it would do them incalculable good. They are intelligent enough to feel this, but their intelligence does not help them a bit when abstruse political problems are presented to them. As some blunt-headed boys turn away from mathematics, so they turn away from politics: they are too obtuse to see the relations subsisting between politics and the various industries in the advancement of which they are interested. The Congress leaders may enter their heart through this latter avenue. They have acted wisely in including industrial subjects in their programme, and the annual Industrial Exhibitions that are being held as part and parcel of the Congress show that they have really grasped this important issue. If they carry on this part of the programme faithfully year after year, the masses will gradually understand what Congress can do for them and throw off their apathy to its cause. Time has come for the leaders to formulate its constitution and give it a representative character.

Our leaders would do well to take note of another fact. With the dawn of the new era the days of extraneous help are gone. India is making rapid strides, so much so that she is not to-day what she was a few months back. She must stand on her own legs or she must cease to exist. Self-help is the motto of her life at the present day. The bread problem, together with all other problems of existence, she must solve for herself. Under the circumstances we would humbly request our leaders to keep it always before their mind's eye when arranging their programme of events, if they have really the good of the country at heart. In short, they must henceforth try to take the whole nation along with them and, such being the case, the masses of the country should now be made to feel interested in the National Congress.



## URIYA PAPERS.

74. The *Sambalpur Hitaishini* [Bamra] of the 1st September approves of the nomination of Sri Jadumani Deb a younger brother of the Raja of Bonai, for the *Rerhakhol gadi*.  
The *Rerhakhol gadi* filled. Sambalpur Hitaishini, Sept. 1st, 1906.
- The writer states that this selection has given satisfaction to all.
75. The *Manorama* [Baripada] of the 3rd September states that the Superintendent of the Education Department in Mayurbhanj works in a haphazard manner, rarely moves out of the station and does little or no work.  
The Education Department in Mayurbhanj. Manorama, Sept. 3rd, 1906.
- The writer thinks that it has become more than necessary to give new life to the department by introducing certain changes into it.
76. The *Uriya and Navasamvad* Balasore of the 29th August thanks Government for their grant of grain compensation allowance to Government servants whose salaries do not exceed Rs. 15 a month.  
Grain compensation allowance. Uriya and Navasamvad, Aug. 29th, 1906.
77. The *Samvad Vahika* [Balasore] of the 30th August regrets to learn that the salaries of upper and lower primary school teachers are not regularly paid by the department and are allowed to run into arrears even for six months. This is no doubt very disgraceful, for how will the teachers manage to live? The writer hopes that the District Board on the one hand and the Education Department on the other will take immediate steps to remove the evil.  
The primary teachers in Balasore not regularly paid. Samvad Vahika, Aug. 30th, 1906.
78. The *Garjatbasini* [Talcher] of the 1st September regrets to find that the *dak* from Cuttack to Talcher is delivered at the latter station in a completely wet state. Some of the papers are spoiled beyond recovery. The writer draws the attention of the Superintendent of Post Offices, Cuttack Division, to the same.  
A postal complaint. Garjatbasini, Sept. 1st, 1906.
79. The same paper thinks that Pal Lahera has a large number of good timbers, which could be offered to the public market through the agency of the Brahmi river.  
The Pal Lahera timbers. Garjatbasini.
- The poverty of Pal Lahera may thus be removed.
80. The *Samvad Vahika* [Balasore] of the 30th August quotes from the *Utkalbasi* to point out that one assistant headmaster and one third master were recently appointed in the Mayurbhanj High School. Both these appointments were given to Bengalis. The writer observes that the number of Bengalis in Mayurbhanj is increasing day by day, to the great inconvenience and distress of the educated Uriyas.  
Two more appointments given to Bengalis in Mayurbhanj. Samvad Vahika, Aug. 30th, 1906.
81. The *Utkaldipika* [Cuttack] of the 1st September gives an account of the proceedings of the National University conducted at the Town Hall in Calcutta under the presidency of Dr. Rash Behari Ghosh and exhorts the public to support it by all means. The National University will impart education on national lines, and will give such technical education as to enable young Indians to develop the resources of the country. The National University proposes to minimise the cost of education and to enable young Indians to compete with foreigners successfully.  
The National University. Utkaldipika, Sept. 1st, 1906.
82. The same paper states that *swadeshism* has succeeded in creating a market for *swadeshi* cloths, but they are not found in large quantities. The writer therefore exhorts the public to remember their *swadeshi* vow during the ensuing *Puja* holidays.  
*Swadeshi* cloths. Utkaldipika.
83. The *Sambalpur Hitaishini* [Bamra] of the 1st September states that a band of dacoits consisting of 50 non-Aryans is moving about in the Bamra State from place to place and is troubling the innocent people in various ways. They had already several fights with the Bamra regular police and their force is not yet broken. The band consists of men, women and children, all of whom fight furiously when brought to bay. The writer hopes that the Bamra Police will give a good account of them.  
A band of non-Aryan dacoits in Bamra. Sambalpur Hitaishini, Sept. 1st, 1906.



SAMBALPUR  
HITAISHINI.

84. The same paper gives examples to show that female passengers are dishonoured in larger numbers in the Kharagpur station. This is creating a sensation throughout the railway line and is shattering public confidence in the Railway Administration. The writer observes that the perpetrators of crimes against female passengers should be punished quickly and strictly.

UTKALDIPIKA,  
Sept. 1st 1906.

85. The *Utkaldipika* [Cuttack] of the 1st September states that a tiger killed a large number of cattle in Garh Padanpur in district Puri. It was afterwards shot with great skill by Joymanu Das, a resident of Nuasasan.

UTKALDIPIKA.

86. A correspondent of the same paper states that a mad jackal bit 15 men in two hours in the Ganja Garh in Kanika, out of whom 5 are being sent to the Kasauli Institute in the Punjab at the expense of the proprietor of Kanika.

UTKALDIPIKA.

87. A Balrampur correspondent of the same paper states that wild elephants are doing great injury to the paddy crops in the Balrampur estate.

SAMBALPUR  
HITAISHINI,  
Sept. 1st, 1906.

88. The Puri correspondent of the *Sambalpur Hitaishini* states that fine rice sells at 6 seers and coarse rice at 8 seers per rupee in Puri.

UTKALDARPAN,  
Aug. 27th, 1906.

89. The *Utkaldarpan* [Sambalpur] of the 27th August writes an article under scarcity of food in that town, in which it attempts to point out that the crops of the last year were not sufficient, while the prospects of the crops of the present year are gloomy. Rice has gone up to seven seers per rupee. The poor cannot manage without aid. Sambalpur is a poor district. The writer exhorts Government to take immediate steps to relieve the distress of the sufferers in the whole district.

MANORAMA,  
Sept. 3rd, 1906.

90. The *Manorama* [Baripada] of the 3rd September states that hunger has compelled many to take to dacoity. This is not a good sign of the times.

URIYA AND  
NAVASAMVAD,  
Aug. 29th, 1906.

91. The *Uriya and Navasamvad* [Balasore] of the 29th August states that rice sells at six seers per rupee in Balasore. The distress of the people is great. They know not what to do.

SAMVAD VAHIKA,  
Aug. 30th, 1906.

92. The *Samsvad Vahika* [Balasore] of the 30th August states that not only the price of rice is high, but the price of vegetables is equally so. There is great distress among the middle classes and the poor.

UTKALDIPIKA,  
Sept. 1st, 1906.

93. The *Utkaldipika* [Cuttack] of the 1st September writes an article under apprehensions of famine, in which it attempts to point out that the price of rice has gone up to six or five and a half seers per rupee. It is not to be found in good quantity in shops. The poor suffer much. The writer thinks that the signs of the times resemble those of 1866, when the great famine of Orissa broke out. Constant export of rice has added to the difficulties of the people. Even if it rains well in this month, more than an eight-anna crop cannot be expected. Many have brought the matter to the notice of the Commissioner. It is now high time that Government should try to bring food either from Burma or some other province and sell it at a cheap rate to the people. The writer points out that the price of rice for Cuttack as given in the *Calcutta Gazette* is wrong. District officers should pay personal attention to this matter and not depend upon kanungoes and the police for information.

SAMBALPUR  
HITAISHINI,

94. The Puri correspondent of the *Sambalpur Hitaishini* states that 20 men died of cholera in Puri.

UTKALDIPIKA,  
Sept. 1st, 1906.

Public health in Cuttack.  
the Cuttack town.

SAMBALPUR  
HITAISHINI,  
Sept. 1st, 1906.

95. The *Utkaldipika* [Cuttack] of the 1st September states that fever and cough prevail in the Cuttack town.

96. The *Sambalpur Hitaishini* [Bamra] of the 1st September states that there was monsoon rain in the last week in that State.



97. The *Uriya and Navasamvad* [Balasore] of the 29th August states that there was rain in the last week in the Balasore district. But this rain cannot save that crop which has already perished.  
Weather in Balasore.  
Weather in Balasore.  
week, but not sufficient.  
Weather in Talcher.  
last week in that State.  
The weather in Pal Lahera.  
Weather in Cuttack.  
week in the Cuttack district, but not sufficient.  
Weather in Kanika.  
in that State.
98. The *Samvad Vahika* [Balasore] of the 30th August states that there was rain in the last
99. The *Garyatbasini* [Talcher] of the 1st September states that there was good rain in the
100. The same paper states that there was good rain in the last week in Pal Lahera.
101. The *Utkaldipika* [Cuttack] of the 1st September states that there was rain in the last
102. The Kanika correspondent of the same paper states that there was rain in the last week
- URIYA AND NAVASAMVAD, Aug. 29th, 1906.  
SAMVAD VAHIKA, Aug. 30th, 1906.  
GARJATBASINI, Sept. 1st, 1906.  
GARJATBASINI.  
UTKALDIPIKA, Sept. 1st, 1906.  
UTKALDIPIKA.

ASSAM PAPERS.

103. A correspondent of the *Paridarsak* [Sylhet] of the 5th September reports prevalence of famine in Sunamganj in the Sylhet district. The authorities are giving agricultural loans to distressed people, but such loans can be secured by such people only as have lands of their own. This sort of relief does not, therefore, reach the most indigent classes, widows, orphans, day-labourers, etc, who have no lands of their own.
- DISTRESS IN THE SYLHET DISTRICT.
- PARIDARSAK, Sept. 5th, 1906.

NARAYAN CHANDRA BHATTACHARYYA,  
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,  
The 15th September 1906.



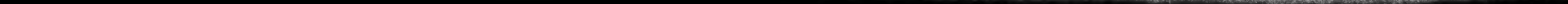
1. The United States Government has been informed that there was a meeting of the Board of Directors of the American Telephone and Telegraph Company, Inc. on June 1, 1941, at which time the Board of Directors of the American Telephone and Telegraph Company, Inc. resolved to contribute \$100,000 to the American Telephone and Telegraph Company, Inc. for the purpose of establishing a fund for the relief of the victims of the Japanese attack on Pearl Harbor.

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This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some faint horizontal lines near the top edge and numerous small dark specks (dust or foxing) scattered across the surface. The left edge is slightly irregular, suggesting it is part of a bound volume.





# REPORT (PART II)

ON

## NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

### Week ending Saturday, 15th September 1906.

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REPORT (PART II)

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## I.—FOREIGN POLITICAL.

1323. The Amir's visit to India, says the *Indian Mirror*, will excite the jealousy of Russia. The Tsar's Government does not appear to have lost its spirit, and a military dictator might emerge from the revolution and divert the course of affairs from the internal to the external. Russia is still capable of doing mischief and should not therefore be treated so lightly. The Amir's visit will have the effect of placing the Anglo-Afghan amity on a firmer basis, but the ruler of Afghanistan might make use of it as a demonstration against Russia.

INDIAN MIRROR,  
4th Sept. 1906.

## II.—HOME ADMINISTRATION.

## (a)—Police.

1324. Referring to the arrest of the Editor of the *Sandhya* on a charge of defaming Mr. Robert Malcolm, Manager of a silk factory at Kajla, Rajshahi, the *Amrita Bazar Patrika* points out that it is usual in defamation cases to merely issue summonses. The issue of a warrant in this particular instance by the Magistrate of Rajshahi is characterised as a piece of unnecessary harassment. Commenting on the conduct of the two Calcutta Police Inspectors in executing the warrant in the conspicuous and elaborate manner they did, namely, with the help of four dozen constables, armed with regulation *lathis*, the *Patrika* says that such undignified and impossible acts are possible at a time when the province is without a proper head. The insult offered to the Editor of the *Sandhya* has been gratuitous and calls for serious notice on the part of the entire Press.

AMRITA BAZAR  
PATRIKA,  
8th Sept. 1906.

NOTE.—The Detective of the Calcutta Police who made the arrest has submitted a report in connection with the foregoing article which he says is altogether false.

1325. Reverting to this subject, the *Amrita Bazar Patrika* thinks that the way in which the Editor of the *Sandhya* was arrested betrayed nervousness, for where was the necessity for sending a large police force to arrest a private individual? Moreover, the entire proceedings are mean. Clearly the Editor is not the principal offender. What is more, he must be credited with some degree of magnanimity for screening the guilty correspondent. Why, then, was the warrant issued against him, and why was it executed in such an elaborate way? The public had a right to expect that Mr. Halliday would have exercised better control over his subordinates.

AMRITA BAZAR  
PATRIKA,  
12th Sept. 1906.

1326. The *Hindoo Patriot* writes that the official correspondence regarding the kidnapping scare need not have been published, as the facts were known to the public, who are now satisfied that the reports of kidnapping were false. The journal is confident that the panic would not have occurred if a highly exaggerated account of the so-called disappearance of a boy had not appeared in the public prints, and had not an 'Honourable Attorney-Councillor-Patriot' not written sensational letters to the Commissioner of Police. The result of the panic has been grievous and shameful, and those who were instrumental in causing it should be severely dealt with.

HINDOO PATRIOT,  
12th Sept. 1906.

1327. *Bande Mataram* writes that Mr. Halliday's report on the kidnapping scare is of the stereotyped official kind. It characterises the reported cases as mythical, and advocates repressive measures in order to avoid a recurrence of the recent disturbances. The public, however, know better.

BANDE MATARAM,  
12th Sept. 1906.

## (b)—Working of the Courts.

1328. *Power and Guardian* draws the attention of the Divisional Commissioner to the conduct of the Subdivisional Officer of Dumka, who has of late taken to making his own selection of pleaders for parties who have the misfortune to appear before him in Court. Such procedure is surely illegal, and it is perhaps because Dumka is a non-Regulation district, that this officer is having things his own way.

POWER AND  
GUARDIAN,  
2nd Sept. 1906.



INDIAN EMPIRE,  
4th Sept. 1906.

1329. The *Indian Empire* notices that Kharagpur station, on the Bengal-Nagpur Railway, is becoming notorious for cases of outrage by Europeans or Eurasians on Indian women. Carroll, a railway employé, was not long ago tried and acquitted by Mr. Drake-Brockman, the District Magistrate (?) of Midnapore, and now another railway man named Wood has been acquitted by Mr. Ransom, the Sessions Judge, although one of the assessors pronounced him to be guilty. The Government should interfere and see whether High Court should not be moved.

INDIAN EMPIRE,  
4th Sept. 1906.

1330. Commenting on the result of the Puri murder case, the *Indian Empire* condemns the conduct of the jury in returning a verdict of not guilty against the weight of evidence given by the wife of the murdered man and a boy who were the only eye-witnesses. The European jury disbelieved the native eye-witnesses and forgot all claims of justice in their unbounded sympathy for the accused, a fellow-countryman.

In cases such as this it is useless to prove that a gross failure of justice often occurs.

HINDOO PATRIOT,  
6th Sept. 1906.

1331. Rightly or wrongly, writes the *Hindoo Patriot*, the Municipal Magistrate's Court has never commanded public confidence. It is regarded more as a Municipal Mint than a Court of Justice, and the reversal by the High Court of certain recent judgments passed by the Municipal Magistrate confirms the general impression. There seems to be too close a connection between the Municipal Magistrate and the Municipal Executive, and at present the most urgent reform appears to be to place the former beyond the pale of executive control. This would give public satisfaction.

AMRITA BASAR  
PATRIKA,  
8th Sept. 1906.

1332. The *Amrita Basar Patrika* understands that the Government is going to bear all expenses in connection with the civil and criminal cases instituted against Mr. Jack. If this is so, the journal questions the utility of proceeding with the cases when the Government has openly proclaimed itself to be on the defendant's side and when the men who will try the cases are the servants of that Government. Where is the guarantee that the trying Magistrates will not also identify themselves with the cause of Mr. Jack? Such scandals are quite possible in India. The Government would have had some excuse if Mr. Jack had committed the alleged offences in the discharge of his public duties, but the allegation against him is that he made common cause with certain refractory raiyats, who perpetrated various atrocities under his orders. The only course open to the complainants is to petition the Government of India and expose the injustice of the proposed arrangement.

AMRITA BASAR  
PATRIKA,  
10th Sept. 1906.

1333. The *Amrita Basar Patrika* writes that the accused in the Munshiganj case have been awarded 'ferocious' sentences by the Subdivisional Officer. Judging from the statement of the complainant, Shaik Osman, the District Magistrate's peon, it would appear that it was he who provoked a breach of the peace by insulting a shop-keeper, whose only fault was that he was pulling at a *hookha* in the presence of a European, who failed to proclaim that he was the Magistrate of the district. Although Sir B. Fuller has left the new province, his spirit remains. The Hon'ble Mr. Hare must assert himself if he wishes to improve the present situation in East Bengal.

BANDE MATARAM,  
11th Sept. 1906.

1334. *Bande Mataram* draws attention to the 'barbarous' sentence inflicted on one Bipin Behari Madak on a charge of causing hurt to an unpopular non-striker employed in the railway office, Howrah, and hopes that an appeal will be preferred, as the case for the defence seems exceedingly strong. But the question is why was the savage and merciless punishment meted out at all? Has not *swadeshi* got something to do with it?

AMRITA BASAR  
PATRIKA,  
13th Sept. 1906.

1335. The *Amrita Basar Patrika* is loth to credit the *Englishman's* announcement that "Mr. Peacock, grandson of Sir Barnes Peacock and late Official Receiver," is coming out as a Judge of the Calcutta High Court, as, if true, the appointment would be nothing more

Rumour regarding the appointment of Mr. Peacock as a Judge of the High Court.



or less than the most glaring piece of jobbery possible. What are Mr. Peacock's qualifications other than that he is the grandson of a great grandfather? This relationship might have admitted him to the post of Official Receiver, a something-to-get and nothing-to-do sort of berth meant to give incompetent sons and grandsons of great sires safe anchorage; but to think that it should constitute any claim to a High Court Judgeship is as preposterous as it is unprecedented. But why import mediocres from England when you can get efficient men in India? If Mr. Sinha has, to the regret of the public, refused the offer of a Judgeship, the post need not have been offered to the grandson of Sir Barnes Peacock. An Indian Barrister-Judge should have been appointed in order to revive public confidence in the High Court.

(g)—*Railways and Communications, including Canals and Irrigation.*

1336. The *Indian Mirror* appeals to the promoters of the Railway Union to desist from doing anything which would work the feelings of railway employes generally and the workmen in particular to a white heat, as it may lead to riots and strikes. The Jamalpur disturbance is to be deplored and the Unions would do well to allay all excitement.

INDIAN MIRROR,  
2nd Sept. 1906.

1337. The treatment accorded to the Indian staff on railways by their superiors, says *Power and Guardian*, makes reform absolutely necessary. Cases showing the injustice done in inflicting summary punishment are frequently coming to light, the latest being that of G. C. Tarachand, late Assistant Station Master, Karachi City, North-Western Railway, who after several years' service was dismissed without any reason being assigned. All efforts to learn the character of his guilt have proved unavailing, and in reply to his appeal, the Agent merely assured him that his services had terminated. It is to be seen how the Railway Board, to which he has now appealed, will deal with the case. Such a despicable system of dealing with employes points to the necessity for adopting steps for the protection of the rights and privileges of the Indian staff of the railways.

POWER AND  
GUARDIAN,  
2nd Sept. 1906.

1338. In reporting that there has been another strike on the East Indian Railway, the *Hindoo Patriot* writes that these repeated strikes clearly indicate that there is something very wrong in the present system of administration. It may be conceded that the present situation has partly been brought about by political agitators, but there is no doubt that the strikers have some real grievances the redressing of which would greatly mend matters.

HINDOO PATRIOT,  
7th Sept. 1906.

1339. The invidious distinction made by the Bengal-Nagpur Railway authorities in redressing the grievances of the European and Eurasian staff and disposing of the petition of the Indian staff with the charge that the men had been influenced by agitators, makes it surprising, says the *Bengalee*, that strikes are not more frequent. With the prevailing famine prices, the case of the poorly-paid men deserves sympathetic consideration, and the authorities should not goad them into a strike.

BENGALIEE,  
7th Sept. 1906.

1340. The *Bengalee* considers that there has been enough of brag and bluster on the part of the Railway authorities in their relations with the strikers, and that an honest effort should now be made to effect a satisfactory settlement. The fact that the men voluntarily resigned at a time when famine prices are prevailing, shows that they found their position so intolerable that they preferred starvation to continuance in the service on the old conditions.

BENGALIEE,  
7th Sept. 1906.

1341. The *Bengalee* complains of the misconduct of the European and Eurasian employes of the East Indian Railway at Asansol, who seem determined to create a disturbance, so as to charge the strikers with rioting. A party of them interrupted a strikers' meeting, and by shouting, dancing, singing obscene songs, and brandishing lathis, tried to provoke a breach of the peace, but the passive resistance of the oriental resulted in a failure of their mission. The Superintendent of Police has also tried to frighten Mr. A. C. Banerji, Barrister-at-Law, by telling him that the European

BENGALIEE,  
8th Sept. 1906.



and Eurasian railway employes at the station, numbering between two and three hundred men, had resolved to assault those who attended the meetings of the Union, and as their superiors had lost control of the men, the police were quite helpless and could not promise protection to the Union men. The Police Superintendent even feared that the white Hooligans might attack Mr. Banerji while he was asleep, and therefore advised him to seek safety in flight.

None of these threats proved of any avail, and it is hoped the East Indian Railway authorities have now discovered that there are occasions when firmness is but another name for fatuous folly.

(h)—General.

BENGALUR,  
26th Sept. 1906.

1342. The *Bengalee* hopes the prayer of the clerks employed in many of the public offices, for the grant of grain compensation allowances, will elicit a sympathetic response from Government. The abnormal rise in the prices of provisions has made it extremely difficult for the poor *keranis* to make both ends meet.

KAYASTHA  
MESSENGER,  
3rd Sept. 1906.

1343. The *Kayastha Messenger* thinks it inconceivable how a Government that professes to safeguard the interests of all communities alike, has allowed the Beharis to be outnumbered by 100 to 1 in the Executive Branch of the Provincial Service. If the competitive system was productive of such baneful results in the past, there is no indication that the nomination system has improved the situation to any appreciable extent. The Government should recollect the disabilities under which the Behari community is labouring, and confer appointments on its members, not from the standpoint of merit, but according to population. There is absolutely no reason why this legitimate request should not be acceded to, when the Government itself has in several departments set up such an order to ensure Europeans and Eurasians getting their share of appointments. In this matter the Bengal Government should take a leaf out of Sir B. Fuller's book.

INDIAN EMPIRE,  
4th Sept. 1906.

1344. The *Indian Empire* draws attention to the case of Babu Kishori Mohan Bagchi, a well-known shikari of Jamsherpur, in Nadia, who has been deprived of the privilege of exemption from the Arms Act, which he enjoyed for several years. The Babu asked the Government to grant him exemption throughout Bengal, as permitted to his uncle, Babu Dina Nath Bagchi, since 1880, but this resulted in the cancellation of his free license. This instance is typical of the changed attitude of Government, and the Arms Act shows the sort of stewardship India is under. It is disgraceful that an entire race of 300 million people should be disarmed and thus emasculated.

#### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

TELEGRAPH,  
8th Sept. 1906.

1345. The *Telegraph* considers that the situation in Bengal is fast approaching a crisis unprecedented in the annals of the province. The price of rice has trebled. This means that the staple food of Bengal is beyond the reach of the masses, who have taken to plunder in order to avert death by starvation. In many villages the stock of grain is nearing exhaustion, so that the fate of their inhabitants can better be imagined than described. Whatever hope there might have been for a rally has been blasted by the recent floods. It behoves the authorities to come to the rescue of the people without delay.

#### VI.—MISCELLANEOUS.

BANDE MATARAM,  
24th Sept. 1906.

1346. In former days, writes *Bande Mataram*, the rulers entertained the belief that the British occupation of India could not be permanent, but they were anxious to put off the evil day of separation as long as possible and thought of effecting this by keeping the people contented. This was the beginning of liberalism, and the policy was clearly dictated by a 'bottomless' fear of the hidden strength of the subject Indians. Englishmen argued that by whatever miracle a handful of them governed a vast



country, it was impossible that the miracle could be permanent. "Some day the countless millions must realise their numbers and their strength; some day the mighty elephant must shake off its tiny mahout." The conflagration of 1857, when 'India came within an ace of spewing the European out of her mouth,' deepened this fear, and the Government proceeded with greater caution and gentleness, 'lulling the monster to sleep with an empty song of liberty,' and sapping his strength with 'specious poisons.' The English terror, however, soon passed and the conservative reaction set in to such an extent that it has again aroused the monster. The old process of calming him is again being applied, but the liberal insincerities of Mr. Morley should be rejected. Let the Indians stand firm, for on their determination depends their regeneration.

1347. Commenting upon the presentation of an address on behalf of the Muhammadan community to Sir Bampfylde Fuller at Goalundo, the *Bengales* likens it to the petition of the three sailors of Tooley Street who styled themselves "we, the people of England." The loyalty displayed by the Muhammadan deputation has already resulted in one member being rewarded with a Deputy Magistrateship and the others have only to wait their turn.

In his reply to the address Sir Bampfylde accused all his predecessors in office of having "neglected" the interests of the Muhammadan community, but he evidently forgot that none of them had possessed a "favourite wife."

BENGALIS,  
26th Sept. 1906.

1348. The *Bahar* rejoices that the true spirit of *swadeshim* has brought together the Hindus and Musalmans as fellow-workers on a common platform. Where the situation is properly understood, the *swadeshi* movement has evoked the greatest enthusiasm even amongst Musalmans. It is hoped that in future there will be better co-operation and more harmonious working between the two communities.

BEHARIS,  
31st Sept. 1906.

1349. The *Indian Mirror* considers that the *swadeshi* movement is the awakening of the Indians to a painful sense of their helplessness to which they have been reduced as a nation by their foreign rulers, who are sucking their life-blood while famine and pestilence stalk in the land. It is a national upheaval followed by an effort at improvement, which embraces religious, social, educational, and industrial reforms.

INDIAN MIRROR,  
5th Sept. 1906.

The energies of the nation are now concentrated on industrial development, and scientific and industrial education is essential for the purpose. That, combined with capital and enterprise, will achieve the desired result.

The anti-*swadeshi* Bengalis fear that the movement has alienated the rulers and non-official Europeans from the people, with the result that in the near future the Bengali race will be starved off the face of the earth. The journal, however, considers that there should be no apprehension with regard to the middle classes. The deprivation of serving Government will prove a blessing, for "instead of cringing and licking the feet that kick us for a few crumbs," it is more manly and honourable to earn even a miserable pittance by some independent means. Loss of manhood, self-respect, courage of convictions, and power of initiative was a very heavy price to pay for a wretched livelihood. If Indians are not allowed to serve the Government of their country, and untold wealth in the shape of taxes is taken away at the point of the bayonet and divided by the ruling people among themselves, the Indians can at least prevent the little that remains from being taken away by foreign manufacturers and merchants by providing their own requirements.

1350. The revelation of particulars about the Santipur assault case renders it impossible, says the *Indian Mirror*, to defend the conduct of the students involved in the matter. It is regrettable that they allowed themselves to be carried away to such lengths by groundless excitement. The Railway authorities should deal with the Station Master of Santipur for neglecting to render any assistance whatever to the missionaries at the time of the riot.

INDIAN MIRROR,  
2nd Sept. 1906.



POWER AND  
GUARDIAN.  
2nd Sept. 1906.

1351. Commenting upon the *Santi Seechan* ceremony, *Power and Guardian* deprecates the conduct of Babu Surendra Nath Banerji in allowing himself to be made the laughing-stock of the world by misguided and over-zealous men devoid of all sense of propriety.

A more silly ceremony can hardly be conceived and the whole affair seems a practical joke.

HINDOO PATRIOT,  
7th Sept. 1906.

1352. Referring to the 'miserable "crowning" farce' and Babu Surendra Nath Banerji's persistent attempts to be little the affair, the *Hindoo Patriot* writes that it would be idle to seek to minimise the stupidity of the celebration. If it were the innocent pastime that it is being made out to be, how can the hero's spirited address be explained? Silence is golden, and the new king would do well to retire into obscurity for a time.

TELEGRAPH,  
8th Sept. 1906.

1353. Whatever may be said about the *Santi Seechan* tomfoolery, writes the *Telegraph*, there is no doubt that Babu Surendra Nath Banerji seems to have made the grand discovery that religion is the only lever with which to move the masses, and, further, that political or economic reforms will never gather any force unless and until they are sanctioned by religion. 'Surendra Nath means to make the boycott a success and the *swadeshi* a greater success. He has perceived what potential force and energy yet lie dormant and unused or unexploited in the hands of the Brahman pundits, the natural leaders of the Hindus of Bengal. He aspires to bring the pundits into line with the boycott and the *swadeshi* movements, and he has partially succeeded.'

WEEKLY CHRONICLE,  
2nd Sept. 1906.

1354. The *Weekly Chronicle* urges the people to devote their energies to effect the industrial regeneration of India, and not to be deluded by so-called well-wishers who advise most attention being given to agricultural development at the cost of industrial progress. Agriculture, if conducted on scientific principles, is useful, but industry is the chief source which can bring about the salvation of one's country. This was realised by the Aryans, who succeeded in making the wealth of India proverbial. The English since their advent have killed the industry of the country, and in order to gain their object they did not hesitate to have recourse to unfair means.

INDIAN MIRROR,  
4th Sept. 1906.

1355. In the face of the terrible lesson taught by the sepoy outbreak of 1857, the *Indian Mirror* wonders how the Military authorities at Subathu could have perpetrated such a violent outrage on Hindu religious feeling as the slaughter of a number of cows on a public road and near a Hindu temple. The excitement this regrettable incident will produce among the Hindu population of India, unless timely and wise action is taken by Lord Minto's Government, will be fraught with utmost danger to the peace of the Empire. The Indian Penal Code provides punishment for those who insult the religion or wound the religious feelings of any class of His Majesty's subjects, and the military authorities should not be placed above the law, especially in this case.

HINDOO PATRIOT,  
5th Sept. 1906.

1356. The *Hindoo Patriot* welcomes the attempt made by Babu Ananda Chandra Roy, of Dacca, to bring about a better state of feeling between the Government of the new province and its subjects. As regards the treatment to be accorded to the Hon'ble Mr. Hare it should, the journal holds, be the reverse of that to which Sir Bampfylde was so ruthlessly subjected. This is also the view urged by Babu A. C. Roy, and it is hoped that it will be universally accepted, as the present policy of unrestrained hostility cannot but prejudice the interests of the nation.

INDIAN MIRROR,  
5th Sept. 1906.

1357. The good of others and the complete effacement of one's self, are, says the *Indian Mirror*, the things for which the patriot lives and acts. It is desirable that the leaders should keep themselves as much as possible in the background, doing substantial good for the country, silently and with a firm and steady determination. India wants a band of truly patriotic workers who would devote their lives to the work of regeneration. Pushing,



fussy, and vain-glorious people have kept down the country, and the sooner this class of patriots is extinct the better.

The interests of all communities should be looked to, and the Muham-madans should be convinced that it will be suicidal on their part to play into the hands of those who seek to divide them from the Hindus.

1358. A new spirit of protest against the autocratic and bureaucratic rule in India, as well as of self-assertion, has been animating all classes, and the *Indian Mirror* advises the rulers to change their policy towards the people in accordance with it. Indians want to be treated justly and on terms of equality with Europeans. Mr. John Morley has recognised the spirit, but the Anglo Indian bureaucracy and the non-official Anglo-Indian community have failed to note it, and, getting annoyed at its sudden outburst, are resorting to repressive measures. This is pronounced to be a great mistake, and it is hoped that better counsels will prevail.

INDIAN MIRROR,  
6th Sept. 1906.

1359. The *Bengalee* ridicules the *Englishman's* discovery of a secret society styled "Golden Bengal" and is of opinion that the Anglo-Indian journal's unusual gullibility and proneness to sniff sedition everywhere will encourage silly boys all over Bengal to hoax it with reports of similar discoveries every week, if not every day.

BENGALPHE,  
7th Sept. 1906.

1360. The *Amrita Bazar Patrika* writes that the circular "Sonar Bangala," or "Golden Bengal," has produced a different effect on each of the Anglo-Indian papers.

AMRITA BAZAR  
PATRIKA,  
10th Sept. 1906.

The *Englishman*, who credits itself with having unearthed 'this so-called manifesto of a so-called secret society' is not unnaturally investing an insignificant matter with the greatest importance possible. The *Statesman* regards the discovery as a "mare's nest," but the *Pioneer* is beside itself with fury and threatens the Bengalis that the English will descend upon them with "fire and sword" and "shoot and hang as remorselessly as in 1857." Why has the *Pioneer* gratuitously held itself up to public ridicule? Where is the glory of "shooting and hanging" a disarmed people? To say the least, it is not chivalrous. 'But why should the *Pioneer* betray so much fury if the Bengalis really make an attempt to extricate their country from foreign yoke (*sic*)? If the Bengalis had taken possession of England, would not the *Pioneer* have welcomed an English rising?' It remains a fact, however, that the educated Indians will never agree to England withdrawing from India, as such an event would automatically result in anarchy. With the uneducated masses it is different, and if the fever of insurrection seizes them, 'the fear of swords will not deter them from taking the law into their own hands.' In such a case the blood of the unarmed Indians must deluge the land, but it is not they alone who will suffer. "Begin to treat the Indians with justice and sympathy, O ye rulers, and give them what you promised them in the year 1858."

1361. Mr. Morley's conceptions with regard to the problem of governing India seem, says the *Bengalee*, somewhat peculiar. He cannot brook Parliamentary criticism, yet invites the interposition of the English nation by appealing to their sense of responsibility. Absolute and irresponsible power demoralizes both the possessor of such power and those over whom it is exercised, and the situation would be improved if the Parliament or the British nation could exercise an effective check upon the Government of India or the Secretary of State.

BENGALPHE,  
7th Sept. 1906.

If English statesmen and the English people were prepared to look upon their connection with India as a sort of Divine trust which it was their duty to fulfil as far as in them lay, Mr. Morley's appeal to them would be intelligible, and enlist the sympathy of the Indians. England should in duty bound help the people of India in fulfilling their ideas and aspirations, and give India slowly a national government.

1362. The *Amrita Bazar Patrika* writes that it ill becomes Mr. Morley, the greatest Liberal statesman of the day, to say that it is necessary to maintain a large white army in India to guard against possible insurrection. Why should a thoroughly loyal people revolt? Military experts have repeatedly declared that a British force of 60,000 is more than sufficient, but loyalty and the actual necessities

AMRITA BAZAR  
PATRIKA,  
8th Sept. 1906.



of the situation have counted for nothing, and the British Army in India is being continually augmented at a time when a death-like peace reigns in the country and the people have been completely disarmed. What is worse, is that the greatest exponent of liberalism approves of such a policy, which is essentially one of distrust. Have not British statesmen themselves any faith in the excellence of their rule? It is a myth that British troops are needed in India. Assuming that the country, nay even one-tenth of it, were resolved to throw off England's yoke, what could 70,000 troops do? They would be a mere drop in the ocean. No, it is the wish of the Indians that the British should remain in their country. That is the real situation, and the presence or absence of an army does not affect it. A large army is as a matter of fact unnecessary, but if the Indians did not support the superfluous troops, the British tax-payer would have to, and this is what the Government wishes to avoid! But the Government has now been called upon to choose between supporting an unduly large army or saving the millions from famine. If it leaves the latter to their fate and has the army instead, the very stench of their rotten carcasses 'will drive the rulers back home with their soldiers.'

TELEGRAPH,  
8th Sept. 1906.

1363. The *Telegraph* writes that the only inference Indians can draw from Sir Andrew Fraser's Dundee speech, regarding a monopoly in jute, is that England,

being a manufacturing country, wishes to convert this country into a vast tract for the production of her raw materials as well as into a dumping ground for her manufactures. Will the Indians tamely submit to this? Will they not set up their own jute mills and manufacture articles from their own jute? If not, *swadeshim* is rotten to the core.

HINDOO PATRIOT,  
10th Sept. 1906.

1364. The *Hindoo Patriot* considers that the present melancholy situation in Bengal has been aggravated by the attempts of the extremists to wrest the leadership from the

hands of a party which has ever since the growth of public life in this province represented the people as their accredited exponents. The few who have gone over to the ranks of the new party have been attracted by the fantastic idea of home rule, but they will soon return to the old field of practical politics and the extremist leaders will soon be forgotten.

[BANDE MATARAM,  
10th Sept. 1906.

1365. *Bande Mataram* cannot sufficiently condemn the secret attempts that are being made by means of confidential circulars from Calcutta (a copy of which it

publishes) to memorialise the Secretary of State regarding the reversal or modification of partition. As the memorial will be sent in the name and on behalf of the people, the people have every right to expect that in regard to such a vital question of policy their views should be obtained. The conference held by the Landholders' Association should have been an open conference, but even at this secret assembly the idea of sending a fresh memorial appears to have been generally deprecated. Such questions can no longer be confined to the "leaders." The nation has awoken from its lethargy and can no longer be overlooked. Its voice is the deciding voice, and the attempt of the leaders to get behind the nation in a matter of such importance is 'absolutely vicious.'

AMRITA BASAR  
PATRIKA,  
11th Sept. 1906.

1366. Opinions, writes the *Amrita Basar Patrika*, are divided as to whether a fresh memorial should be submitted to the Secretary of State on the partition question.

*Ibid.*  
Some sections think that the period of petitioning is at an end, while others hold to the opinion that a complete and exhaustive statement dealing with partition in all its phases has not yet been laid before the Secretary of State, who therefore has not been able to view the question aright. Should the latter opinion prevail and the submission of a memorial be decided upon, the great point to be decided is on what lines the petition should be drafted. On this depends success or failure. In the first place, the general idea of partition, and not any particular kind of partition, must be protested against. It cannot be urged that the present territorial redistribution meets with public disapproval, for if you admit the *principle* of such redistribution you admit the *necessity*. To object to the *present* partition therefore is suicidal. Partition, in whatever shape, should be protested against, for when the measure is admitted in one form, there is nothing to prevent the Government retorting that it has chosen the particular form of partition most desirable from an administrative point of view.



1367. *Bande Mataram* states with emphasis that the Bengalis owe it

*BANDE MATARAM,*  
11th Sept. 1906.

*Ibid.*

to their honour in more senses than one, to refuse to approach the Secretary of State with a fresh petition for the reconsideration of the partition question. Mr. Morley has publicly said his last word on this vexed subject. He has rejected the popular prayer for reversal or modification and called the partition a "settled fact." In these circumstances, is it proposed to continue begging, especially after spirited declarations and vows have been made to the contrary? This would be the reverse of dignified. But it is alleged in a 'confidential letter from London' that there are indications that the Cabinet are willing to reconsider the partition question on its merits. This mysterious information has given rise to the present movement in favour of the submission of a fresh memorial. Could this memorial be more exhaustive than the first? The full facts are already before the Home Government, and if it is that they want, in order to save their prestige, a suitable opportunity for giving effect to their own wishes in regard to the undoing of the partition measure, there is no reason why the people should furnish that opportunity. It should be remembered that every occasion on which the Government are made to "climb down" strengthens the popular forces.

But the more serious objection to memorialising the Secretary of State is furnished by the boycott movement. If the Bengalis get what they petition for, they *must* terminate the boycott. Has this important condition been already understood by the advocates of the begging policy? Babu Surendra Nath Banerji's statement on this point is obscure. There is honour even among thieves, and if time proves that it is wanting among a people who boast of possessing traditions, how will the latter charge their Government with breaking pledges?

1368. The *Amrita Bazar Patrika* notices two reported incidents in

*AMRITA BAZAR*  
*PATRIKA,*  
11th Sept. 1906.

Babu Surendra Nath Banerji at  
Bhagalpur.

connection with Babu Surendra Nath Banerji's visit to Bhagalpur, namely, (1) that the demonstration held stirred up Behari opposition and (2)

that Babu Surendra Nath had announced Mr. Naoroji's acceptance by wire, of the Presidentship of the Calcutta Congress. On the first point the *Patrika's* opinion is that the demonstration should not have taken place when it was likely to lead to such undesirable results. On the second point the *Patrika* enquires who authorised Babu Surendra Nath Banerji to offer the Presidentship of the coming Congress to any one. He has no *locus standi* in the matter, and his action was most irresponsible and unconstitutional.

1369. The *Hindoo Patriot* reviews Mr. Hyndman's article entitled "Our

*HINDOO PATRIOT,*  
11th Sept. 1906.

Mr. Hyndman on India.

dead failure in India," and is of opinion that even the blindest apologists of the present administrative

system will agree with the writer that the recurring famines in India are indicative of the growing indebtedness and poverty of the people. Formerly, entire dependence on agriculture was a natural and inevitable cause of widespread famines, but this cause is not so actively operative to-day in view of the increased employment of the labouring classes in factories, etc. Nevertheless, famines continue to be a recurring factor, so that the conclusion that poverty is the *real* cause is irresistible. This impoverishment of the people is directly due to the annual drain on Indian revenues, and the day when this unrighteous levy will be diminished, will be hailed with delight.

1370. The *Amrita Bazar Patrika* intimates that, with a view to putting a

*AMRITA BAZAR*  
*PATRIKA,*  
11th Sept. 1906.

Formation of a Council to control and lead agitation in Bengal.

check upon the pretensions of those who think that they are the real leaders of the country, merely because they have been able to address a number

of public meetings, it is proposed to organise a Council, composed of the leading men of the country, to control and conduct agitation in Bengal. Such an idea, if carried out, would make self-glorification in public meetings and newspapers impossible.

OFFICE OF THE INSPR.-GENL.

OF POLICE, L. P.,

WRITERS' BUILDINGS,

The 15th September, 1906.

F. C. DALY,

*Perst. Asst. to the Insp.-Genl. of Police. L. P.*



THE YEAR 1800